



BY J. M. ROBERTS

When the court assembled again the jury had been out forty-eight hours. They were sent for and asked if they had agreed upon a verdict. The foreman answered that they had not and were not likely to agree. Judge Briggs then proceeded to give the jury a second charge, which was as

was in a blaze of light. It seemed that the light was too strong for him to use the pen. Then placing one hand behind him, he managed with the other to pick up the pen and put it in the ink. Then he wrote a few words upon a scrap of paper, being unable to hold it. All this time I was not spoken since he had told me to get him the ink and paper. At last, apparently discouraged, he got up from his seat and made a sign for me to sit down. I did so, and he then told me to hold the pen to him so that he could write what he had to say. All this time I had stood shivering as if I had an ague fit just behind him. As I sat down I was remarkably calm. A warm wave of air passed over me, and a few minutes after my right shoulder was seized by another man. Then he said, "I shall not be long. Do not endure smiling, me. I then had no time to feel fear. So strange for me, to sit all alone in a

We clip the following selected article from the *Religio-Philosophical Journal* of last week. It is copied from a time-serving inimical sheet which loses no opportunity to misrepresent Spiritualism.

"O, that we all present may enter heaven," pleaded the pastor.

"We will! we will!" shouted the Spiritualists in unison.

"But, O, Lord," continued the exhorter, taking note of the interruption, we know that nothing

In conclusion, Mr. Editor, permit me to say that this little episode in my history has learned me of less than that there is more bigotry and intolerance in the Methodist Church in the South than in any other in the South. There has been an open and avowed Spiritualism for about a quarter of a century. Four fifths of that time I have been in the most important positions in the largest city of the Methodist Conference. I have lectured in 55 Methodist churches North and South, as well as in nearly every church in the North and South. I have been in the land yet I have never witnessed anything so conspicuous with the intolerance manifested on this occasion.

ter of the patient himself. After a pause and momentary violent distortions, he again personates the demoniacal voice and sings in a hoarse, frightful voice, another song, hunting song. (Eislin calls these songs, whenever they are sung, "songs of the demoniacal voice.") The song, which also occurs in the delirium, is regularly changed from one to another of its opposite meaning; neither can it be patient but rather any good words whatever, nor any expression relating to the Church; during the influence of his delirium is accompanied by their indecent blasphemy and outrage.

At the end of the delirium, the deliriousness while the subsequent weakness of his fits upon him, but is driven to madness by their mention. Having per-

[illegible]

Mind and Matter.

For rates of Advertising and Terms of Subscription, &c., see advertising columns on third page.

